4: Wagley E-5 (1939-1940) 1943
SP22 Tapirapé SP22

683 [573] [256] to avenge him, is generally not murdered (16). A strong shaman makes an effort to have a strong family group about him for protection. Informants could not remember that murdered shamans had ever been revenged by their familiar spirits, although one man made the point that shamans were murdered only by persons under the influence of great anger or grief, for people normally are afraid of the familiars of shamans.

683 783 Special rites are observed by anyone who has murdered a shaman, to protect him and the rest of the tribe against possible danger. On the day following the murder the *marántxunkanéra* must retire to his hammock and here eat of a white clay, *iwĩ činga*, and drink until he vomits of a brew made of boiling a man's leg ornament in water. Vomiting cleanses [827] [302] his body "of the blood of the shaman". The killer must paint his entire body black with *genipa* (*Genipa americana*) and put red urucu paint in his hair; he should also scratch his chest, arms, thighs, and back [881] with teeth of the dog fish, just as he did in the ceremony he had performed as a young boy to make himself a strong adult. Then, each year at the annual ceremony during the harvests in May and June, all who have killed shamans must drink of *kauió* (17) until they vomit, so cleansing themselves of the shaman's blood for the period until the next harvest.

DUTIES OF THE SHAMAN

276 Among the Tapirapé tobacco is a sacred plant necessary for curing and for all shamanistic activities; yet, while it is found widely near Tapirapé village and near their gardens, it is not strictly a cultivated plant. People know where a patch of tobacco grows and go there to pick it. Occasionally they transplant tobacco nearer to their houses or to their gardens but for the most part the patches seed themselves. When an

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[578 521] (16) When I left the Tapirapé in May, 1940, a grudge existed between two men of high status because of the murder of a shaman. Kamairabo disliked, avoided, and criticized Kamairá because he had killed Kanĩwasi, Kamairabo's wife's father. The antagonism was never overt. When they met they treated each other formally and calmly. Other Tapirapé told me that Kamairabo's wife continually gossiped about the behavior of Kamaira's wife, "because her husband had killed Kantuowa's father".

[272 276] (17) A brew made of a few grains of maize and much water. It is believed to be poisonous.